

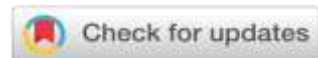
**IMPORTANCE OF ANUBANDHA CHATUSHTAYA FOR SHASTRARTHA GYAN****Shah Kajal Vijay**M.D. Scholar, *Ayurved Samhita & Siddhant*, Y.M.T. Ayurvedic Medical College, Kharghar, Navi Mumbai.Corresponding Author: shahkajal78@gmail.com<https://doi.org/10.46607/iamj1612052024>

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**ABSTRACT**

The ancient *Vedas* and scriptures contain a wealth of virtues and wisdom passed down through generations in Indian culture. These texts guide how to live a virtuous and fulfilling life, emphasising the importance of compassion, honesty, self-discipline, and spiritual growth. The *Vedas* also contain hymns, prayers, and rituals that are believed to connect individuals with the divine and promote inner peace and harmony. Overall, the ancient *Vedas* and scriptures provide inspiration and guidance for those seeking to lead a meaningful and ethical life. To fully comprehend the texts, one must possess knowledge of the *Vishay* (subject matter), *sambandh* (relationship), *Prajna* (purpose), and *Adhikari* (Ayurvedic Student/Scholar). These four elements, called *Anubandha Chatushtaya*, are crucial in understanding the text's meaning and intention. By incorporating *Anubandha Chatushtya*, the text becomes more effective in conveying its message and facilitating the reader's understanding of its purpose.

Keywords: *vishaya, sambandha, pra yojana, Adhikari, Anubandha Chatushtaya***INTRODUCTION**

Anubandha chatushtaya is an ancient Indian rhetorical technique associated with acquiring knowledge and ultimate perfection. This technique revolves around four essential elements of thoughts and ac-

tions functioning harmoniously. The concept of *Anubandha Chatushtaya* explained in *Vedanta Saar* which is as follows –

1. *Adhikari*: A person who possesses the necessary qualifications to pursue a specific *shastra* is known as the *Adhikari* of that *shastra*. Therefore, studying *shastra* by an individual who is not an *Adhikari* will not lead to the achievement of *prayojana*, the intended goal of the text.
2. *Vishaya*: A subject/matter that needs to be dealt with.
3. *Sambandha*: The relationship between the entirety of the work and the subject matter is referred to as *sambandha*.
4. *Prayojana*: *Prayojana* can be defined as the advantage or purpose achieved through the study.

The four factors are referred to as such because of their interconnectedness. The philosophical texts, specifically *Vedanta*, clearly explain these four factors. Likewise, scattered mentions of these factors can be found in *Ayurveda* literature. These factors are derived from the readings in the *Ayurveda Samhita* and are further explained in the commentaries. Before thoroughly studying any *Ayurvedic* texts, an *Ayurveda* student must understand these factors and evaluate their significance. This will guarantee the attainment of the study's objective.

DISCUSSION

The detailed fourfold description of the above-discussed *Anubandha Chatushtaya* is discussed below.

1. ADHIKARI

The term "*Adhikari*" refers to an individual with the necessary qualifications, knowledge, and understanding to study a specific *shastra*, a sacred text or scripture in Hinduism. These qualifications may include a deep understanding of the language in which the *shastra* is written, familiarity with the philosophical concepts and principles it presents, and a certain level of spiritual maturity.

The *Adhikari* is considered someone ready and capable of delving into the profound teachings and insights offered by the *Shastra*. They have the intellectual capacity and spiritual preparedness to grasp the deeper meanings and implications of the text. This readiness is crucial because the *shastras* often contain

complex philosophical ideas, metaphysical concepts, and spiritual practices that require a certain level of understanding and maturity to comprehend fully.

On the other hand, a non-*Adhikari* needs to gain the qualifications and readiness to study a particular *shastra*. This could be due to a lack of knowledge, intellectual capacity, or spiritual maturity. These qualifications are necessary for the non-*Adhikari* to grasp the *shastra*'s true essence and intended meaning. Therefore, it is believed that studying a *shastra* by a non-*Adhikari* will not lead to the realization of the *prayojana*, which refers to the ultimate goal or purpose of the text. The *prayojana* of a *shastra* is often the attainment of spiritual enlightenment, self-realisation, or liberation from the cycle of birth and death. These lofty goals require a deep understanding and internalization of the teachings presented in the *shastra*. With the necessary qualifications, a non-*Adhikari* may understand the teachings of the *Shashtra*, leading to a clearer understanding of its message. This can hinder their spiritual progress and prevent them from attaining the desired *prayojana*.

In summary, the *Adhikari* of a *shastra* is an individual who possesses the qualifications, knowledge, and readiness to study and understand the text. Their study is considered fruitful and leads to the realisation of the *prayojana*. On the other hand, the study of a *shastra* by a non-*Adhikari*, someone lacking the necessary qualifications, may not lead to the desired realisation and may hinder their spiritual progress.

2. VISHAYA

Without the subject, the officer's motivation will be lacking. The officer's drive and enthusiasm to fulfil their duties will be maintained with a clear understanding and connection to the subject matter. Similarly, in *Ayurveda*, a traditional Indian system of medicine, it is believed that a *Grantha*, which refers to a comprehensive text or treatise, cannot exist without a subject. *Ayurveda acharyas*, or experts in *Ayurvedic* medicine, recognize the importance of introducing the topic of *Ayurveda* to individuals seeking *Dharma*, *Artha*, *Kama*, and *Moksha*. These four concepts are fundamental pillars in Hindu philosophy

and represent different aspects of human life and fulfilment.

Dharma refers to one's moral and ethical duties and responsibilities, *Artha* relates to the pursuit of wealth and material prosperity, *Kama* encompasses desires and pleasures, and *Moksha* represents spiritual liberation and ultimate freedom. As a holistic system of medicine, Ayurveda recognises that these aspects of life are interconnected and influence one's overall well-being.

By introducing the subject of *Ayurveda* to those seeking *Dharma*, *Artha*, *Kama*, and *Moksha*, *Ayurveda acharyas* aim to provide individuals with a comprehensive understanding of how *Ayurvedic* principles and practices can support and enhance their pursuit of these goals. *Ayurveda* offers a holistic approach to health and wellness, considering the physical body and mind, emotions, and spirit.

Through the study and application of *Ayurveda*, individuals can learn how to maintain balance and harmony within themselves and their environment, leading to improved physical health, mental clarity, emotional stability, and spiritual growth. *Ayurveda acharyas* recommend introducing the subject of Ayurveda to help individuals navigate their journey towards *Dharma*, *Artha*, *Kama*, and *Moksha*, providing them with the tools and knowledge to lead a fulfilling and purposeful life.

3. SAMBANDHA

Adhikari refers to the person qualified or competent to understand and engage with the subject matter, while *vishaya* refers to the content or topic being discussed. The relationship between *Adhikari* and *Vishay* is crucial in ensuring effective communication and comprehension of the subject matter. *Sambandha*, on the other hand, refers to the connection or relationship between the reader or *vaidya* (practitioner) and their understanding or knowledge of *ayu* (life). This connection is essential in the context of *Ayurveda*, as it determines the effectiveness of the treatment or advice being given. In Ayurveda, the *Adhikari* is typically the *vaidya*, who has undergone extensive training and has the necessary knowledge and skills to diagnose and treat patients. The *vishaya*,

in this case, would be the specific health issue or condition that the *vaidya* is addressing. The *sambandha* between the *vaidya* and their understanding of *ayu* is crucial in ensuring that the treatment is tailored to the patient's individual needs and is effective in promoting health and well-being. With a strong *sambandha*, the treatment may be successful and may even cause harm to the patient. Overall, the connection between *Adhikari*, *vishaya*, and *sambandha* is essential in Ayurveda and other traditional medicine, as it ensures that the practitioner can effectively diagnose and treat patients, leading to better health outcomes.

4. PRAYOJANA

Ayurveda, an ancient Indian system of medicine, serves a dual purpose or *prayojana*. Firstly, it aims to safeguard the well-being of individuals who are already healthy. By following the principles and practices of *Ayurveda*, individuals can maintain their physical, mental, and spiritual health, preventing the onset of diseases and imbalances. *Ayurveda* emphasises the importance of a balanced lifestyle, including proper nutrition, regular exercise, adequate rest, and stress management techniques. By adopting these practices, individuals can enhance their well-being and lead fulfilling lives. Secondly, *Ayurveda* focuses on alleviating patients' ailments. It offers a holistic approach to healing, considering the individual as a whole rather than just treating the symptoms of a disease. *Ayurvedic* treatments aim to identify the root cause of an illness and restore the balance of the body and mind. This is achieved through various therapies, including herbal medicines, dietary modifications, detoxification procedures, *yoga*, meditation, and lifestyle changes. *Ayurveda* recognises that each individual is unique, and therefore, treatments are personalised according to their specific needs and constitution. Ultimately, the creation of all *Ayurveda Samhita*, which are ancient texts that compile the knowledge and principles of *Ayurveda*, is driven by a single motive - to preserve good health, heal the sick, and enable a wholesome existence for those seeking to attain *Dharma*, *Artha*, *Kama*, and *Moksha*. *Ayurveda* aims to bestow a well-being that encompasses

physical, mental, and spiritual aspects of life. This fundamental purpose is consistently reiterated.

CONCLUSION

Ayurveda is a complex and intricate system of medicine that requires years of dedicated study and practice to fully understand and apply effectively. Without proper training and education, individuals may misdiagnose conditions, prescribe incorrect treatments, or overlook essential factors in a patient's health history. In addition, unauthorized practitioners may need access to the necessary resources, such as quality herbs, oils, and other medicinal substances, to provide the best possible care for their patients. This can lead to subpar treatment outcomes and harm the patient's health. Ultimately, the practice of *Ayurveda* is a sacred and respected tradition that should be upheld with the utmost integrity and respect. By adhering to the principles of '*Anubandha Chatushtaya*' and seeking proper education and training, aspiring *Ayur-*

vedic practitioners can ensure that they are providing the highest quality care to their patients and upholding the reputation of this ancient healing art.

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